

**Ancient and modern Indian soft power politics as message of peace in heritage generation and management**

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Historical evidences emphasized Indian culture is full of soft power on the path of Dhamma i.e. extensively used by Ashokan era (273–236 BC) and his followers. Ashoka's Dhamma was not simply a collection of high-sounding phrases. He consciously tried to adopt it as a matter of state policy; he declared that "all men and my children" and "whatever exertion I make, I strive only to discharge debt that I owe to all living creatures." It was totally new and inspiring ideal of kingship. In the Arthashastra, the king owed nothing to anyone. Ashoka expounded his policy of Dhamma through his edicts. By engraving his views about Dhamma on these edicts, Ashoka tried to directly communicate with his subjects. These inscriptions were written in different years of his life. The inscriptions can be divided into two categories. A small group of inscriptions reveal that the king was a follower of Buddhism and were addresses to the Buddhist church—the samgha. These inscriptions are declarations of Ashoka's relationship with the Buddhist order. In the inscriptions (edicts) of Ashoka Raja found throughout the area of ancient India it has been stated that Buddhism also spread westward to areas of Macedonia and Greece. The inscriptions of Ashoka Raja were made in stone, on metal and on the pillars. Thus use of medical facilities, education and language learning, food festivals, cinema and other art forms, diasporas, support for electoral procedures – and religion, a key component of soft power. India's first Prime Minister, Jawaharlal Nehru, who is credited with having laid the foundations of India's foreign policy, was acutely conscious of this, especially in relation to Asia. Yoga, Ayurveda, the Indian Diaspora and religion have come to acquire an important place in this regard. Likewise, the Modi government has used Hinduism and Buddhism effectively to promote the national interest in the Indo-Pacific region.

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